2: Batchelor M-5 (1877-1924)1927
AB6 Ainu AB6

462
288
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413
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● 854

WEAVING CLOTH AND DOING EMBROIDERY

[P. 74]

3: Hitchcock N-5 (1888) 1891 AB6 Ainu AB6

285
386 been colored black and brown for the same purpose. The brown color is produced by soaking the bark in water along with the bark of *Æsculus turbinata*. The black color is similarly produced from the bark of the *han-no-ki*, (*Alnus Maritima*.) The *suge* is also used for making small bags. Similar bags are sometimes made of straw.

283 The bark of the Linden (*Tilia cordata*) is much used for twine, and a strong braided cord is made of this fiber. The Aino fish-nets are made of the same material.

CARRYING BURDENS.

429 The usual mode of carrying burdens is by means of a band of woven or braided *ohiyo*, *Ulmus Montana* bark, passing over the forehead and tied behind the load on the back, as represented in Plate CV. These [654] bands, called *tara* or *packai-tara*, are used also for carrying babes on the back. Sometimes a straight stick, about 15 inches in length, is tied so as to hang horizontally in the proper position to support the burden, as shown by one of the bands in the collection. The Aino women make great use of these *tara*. They will carry very heavy loads with them, and it is customary for them to bring large tubs of water to their homes precisely as the man represented in Plate CV is carrying an empty tub.

MODE OF GREETING.

576 The Aino ceremony of greeting is simple and pleasing. The two hands are placed together with palms upward and outward. They are then gracefully raised to the chin and moved downward, stroking the long beard. They may not indeed touch the beard, but the movement is the same. It may be shortened to a mere flourish of the hands, just as a bow may be made formal or short.

It is now quite customary for the Ainos to bow in greeting. Sometimes they squat on the floor, and then bend over until their foreheads nearly touch it. This custom is undoubtedly borrowed from the Japanese, and is not at all pleasing, as their original form of greeting certainly is. A good description of the usual form of greeting is thus given by Mr. Blackiston:

> My Aino was a stranger to these people, so on meeting, before exchanging a word, he went through a ceremonious form of salutation individually with each of the principal men. This they performed by going down on their knees, holding out the hands with the palms together, rubbed them backward and forward twice, the saluted party following the motions of the saluting one, then raised both hands to a level with the chin, palms uppermost, lowered them, raised them again, stroking the beard, lowered them and performed the last operation over again, which completed the ceremony.

Mr. Greey thus describes the Aino greeting represented in Plate CVI, taken from the original Japanese drawing:

> The three chiefs placed their left hands over their right and began to rub them. This they continued to do for over five minutes, during which time they looked very

4: Landor T-5 (ca. 1890)1893 AB6 Ainu AB6

Weights and burdens are carried entirely by women and they carry them either on the head, if the load be not too heavy, or on the back by means of a *Thiaske Tarra*, or simply *Tarra*, a long ribbon-like band tied round the bundle, leaving a loop which goes over the forehead, thus dividing the weight between the shoulders and the forehead. When carrying a weight with the *Tarra* the woman stoops, and the greater the weight the lower the head has to be. The strain on the forehead and muscles of the neck is greatly modified by bending the body more or less; the weight increasing on the shoulders in proportion as the pull decreases from the forehead. The advantage of this contrivance is that it leaves both hands free. Very heavy loads can be carried by average women with this simple contrivance, and its common use may account for the strong and well-developed necks noticeable among them, but not among the men. Children are carried on the back of other children by means of a modified *Tarra* that has a stick about twenty inches long, the two ends of which are fastened to the two ends of the band. The child carried sits comfortably on this stick while the centre part of the *Tarra* rests on the head of the child-carrier. This centre part is generally lined with a piece of skin or cloth, and ornamented with a few simple Ainu designs. A weight which cannot be lifted with both hands is easily borne for a long distance by the aid of the *Tarra;* and I should think that with it a strong woman could carry on her back a load, say, of from eighty to ninety pounds. It is difficult to institute comparative tests of strength, as constant practice, without counting "knack," often enables a person to perform feats which baffle a much stronger man. Taken altogether, the Ainu strength is relative to their height; but they are somewhat below the average Caucasian races both in endurance, and yet more in speed and muscular power.

THE THIASKE-TARRA, FOR CARRYING CHILDREN.

When actively employed, the Ainu can abstain from food for fourteen or sixteen hours; when quiescent for about twenty. They can go without drink (when it is not alcoholic) for ten or twelve hours without feeling inconvenience. A pebble is often sucked, or a straw is chewed when fluid is not obtainable,